WESTERN RECORDER.

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COLONIZATION.

The last number of the North American Review, contains a long but excellent article on the projects of colonization in Africa, and emigration to Hayti. The writer of the article commends both of these projects; but gives his preference to that of the Colonization Society. He admits that it is easy to become visionary, but insists on the real importance of his subject. "The subject of devising means for relieving the United States from the burthen of its coloured population" he says, "must be deemed by every patriot and every friend to humanity, as one of deep interest to the nation." He admits that it is easy to become extravagant and chimerical on such a subject; to be zealous without knowledge, to be active without discretion, to invent theories that will never be put in practice, and dream dreams that will never come to pass; yet he affirms that the admission proves nothing against the practicability of the scheme of operations adopted by the Colonization Society.

Without repeating the remarks that had been made in some former article on the subject, he proceeds in the following manner respecting the merits of the two projects.

"As to the two projects, which have occupied a large share of public attention of late, namely, colonization in Africa, and emigration to Hayti, there seems no good reason why success should not be wished to both of them, since the ultimate purpose of each, as far as the United States are concerned, is the same. But if a parallel must be drawn between the two, we confess our partiality for the former, inasmuch as it promises in our opinion equal, if not greater advantages to the emigrants themselves, the same benefit to this country, and an infinitely greater one to the cause of humanity. The slave trade, that dark and bloody page in the history of man, can never be suppressed except by efforts in Africa itself. The plant will never wither, nor cease to exhale its poison, till it is thoroughly rooted from the soil, which ministers to its nourishment and growth. Governments may pass laws and execute them, arm navies, and fill the Africaa seas with ships of observation; and all to little effect. The love of gain is the last passion which is appalled by threatened danger, or yields to physical force. The malady in Africa is a moral and intellectual one; it must be removed by moral and intellectual remedies. Such is the power of habit on the mind, that, after the practice of ages, neither principle, conscience, nor humanity, utters a single remonstrance in the African bosom against this most odious and disgraceful traffic.—Civilization, a knowledge of the arts, and religion, must be the precursors of a better state of society. When this state shall be attained, slavery will exist no longer;—the trade on the ocean will sink to nothing: and millions of human beings, who are now a burden on one quarter of the earth's surface, and defile it by their degradation and their crimes, will be raised to a rank among enlightened nations, form governments on principles of wisdom and equity, and enjoy the blessings of intelligence and virtue.—Now we are not so visionary as to say, that a colony of free blacks from America would work such a change; but we do say, that the planting of such a colony is a first step, which may open a train of causes leading to these ends. And to set the thing in a stronger light, it may be added with perfect confidence, that without some such beginning, there seems not the remotest probability of the chains of servitude being broken by any human means, or of the cloud being removed, which buries a continent in its darkness."

He next glances at some popular objections against the scheme of Colonization.

"From the last Report of the Society, and the intelligence brought home by the agent, who has recently returned from Africa, it appears that the colony at Liberia has enjoyed, up to the present time, a degree of prosperity quite equal to the anticipations of its ardent patrons. In fact, experience has already confuted the most formidable objections at first urged against colonization. It was insisted, that colonists could not be induced to embark, whereas the voluntary applications have greatly exceeded the number for which the society could provide. Next it was urged, that the expense of transportation would be so heavy, that it could never be met, except in a very limited extent; but this item has been proved to be much less than was apprehended, and when the colony shall be so far advanced as to afford profitable return cargoes, it will be reduced to a comparatively insignificant amount. Again, the climate was set forth as destructive of life and health. This is no doubt true to a certain degree, when considered in relation to the climate of northern latitudes, but, except in one or two instances of a very peculiar nature, it does not appear that the colonists have suffered more from sickness, than is common in tropical regions under similar circumstances. Then we are told of the savage and hostile character of the natives, and of their cruel and exterminating wars. The event of a slight conflict has shown this fear to have been groundless, and has inspired the colonists with confidence, by demonstrating the comparative weakness of their neighbours. Lastly, it was said, that the British settlements would regard with no favourable eye, a colony subject to a foreign power, rising up near them; but so far from any such jealousy, the government at Sierra Leone, and the British cruisers on the coast, have, on several occasions, rendered essential aids to the American emigrants. Thus have been confuted, in the progress of events, all the main objections originally advanced against the plan and purpose of the society."

The writer next presents us with a long letter from General Harper, to Doctor Woods, of Andover, in which the General endeavours to show, that the first part of their object relating to the *practicability* of colonizing the blacks on the southwest coast of Africa, has been obtained; and proceeds in the second place, to point out the course to be pursued towards draining the country of this species of population, in so "gradual a manner, as to leave room and time for the white population to fill up the void by its natural increase."

The details and observations embrace considerable matter that has formerly been placed before our readers; and form altogether an interesting exhibition of facts. The General thinks that for the final accomplishment of the grand objects of the institution, their attention must be turned to the rising generation. Commencing at this point, we give the remainder of the letter.

"We must embrace them in a great scheme of education, which may gradually be made to absorb them all, with the consent of their parents where free, and their owners when slaves, and may fit them all for transplantation, at a proper age. To set an example of this scheme of education, to shew how it may be effectually conducted, is the next great object we have in view. It is in this most important object that we wish and hope to obtain your assistance, and that of the enlightened and philanthropic body with which you are connected.

"For this purpose our plan is to establish what we call a seminary farm, which may serve as a pattern for similar institutions throughout the Union, and especially in those states where slavery exists; which may show by experience and example what can be done, and how it ought to be done. We intend to purchase or rent a good farm, in a healthy and convenient situation, with proper buildings for the accommodation of about one hundred children of colour, of both sexes. This farm we prefer having in Maryland; because the children as they grow up, can be better governed in a state where slavery exists. Dr. Ayres, whom you know, and who from his energy, intelligence, and experience, is highly qualified for the task, is intended to have the superintendence of the establishment. When it is ready, young persons of colour, between ten and fourteen years of age, will be received and educated.

"It is believed and expected that as soon as the seminary can be opened, a considerable number of free coloured children will be placed there by their parents; and that some, perhaps many who are slaves, will be sent by their owners. The conditions on which both descriptions will be received, are, that they shall be so employed as to maintain themselves while acquiring the necessary improvements, till they arrive at a suitable age; and shall be then sent to the colony at Liberia, and settled there with the usual allotment of land.

"The chief employment of the males while at the seminary, will be agriculture. They will cultivate the farm or assist in its cultivation, and the produce will be appropriated to the support of the establishment. There will also be workshops established, for the handicraft trades, such as smiths, shoemakers, carpenters, and others of the first necessity, where all such boys as are found to possess a particular aptitude for any of these trades, will be employed in them under suitable instructors, and the proceeds of their labour will be applied in the same manner. The girls will be kept in separate apartments, and employed under suitable female instructors, in all sorts of domestic industry, household occupations, household manufactures, and the various employments suitable for females of the labouring class. Such parts of the product of their industry as may not be wanted for the use of the establishment, will be sold, and the proceeds applied in defraying its expenses.

"There will be a school, in which at proper hours all the young persons will be taught reading, writing, and the rudiments of arithmetic. Means will be devised for carrying farther those boys who may display extraordinary capacity. All will be required to attend religious worship; and receive religious instruction at proper times; for which purpose a clergyman and a place of worship will be provided.

"The most efficient means will be adopted and enforced, for preventing all improper communications among these young people themselves, or with others, beyond the pale of the seminary. To render these means effectual, is one great object of establishing the seminary in a state where slavery exists, and where alone the proper authority for this and other indispensable purposes could be exercised. The children, when slaves, will be given to the institution as slaves, to be liberated when at a proper age for colonization. When the children of free parents, they will be bound till they arrive at a proper age. On these conditions alone will any of either class be received.

"As an encouragement to good conduct and industry, an account will be opened with each child when placed in the seminary; in which it will be charged with its necessary expenses, including its board, clothing, and proportion of general expenses, such as rent, fuel, taxes, and superintendence, and credited with all its labour at fixed rates. The surplus will be invested in a savings bank, to accumulate for the benefit of the child, and to form a fund for its outfit, on removing at a proper age to the colony. This is regarded by us as a very important object. Its details will be troublesome and laborious, but it will be attended to with the utmost strictness.

"Such is the outline of the plan. The funds for purchasing a suitable farm, and commencing the operation were at one time believed to have been provided. A farm every way suited to the object had been selected, and a treaty commenced for its purchase with fair prospects of success. But a disappointment in relation to the funds have taken place, which compels us to suspend all our proceedings till new resources can be found. I apprehend no other difficulty. Young persons of colour may, I am very fully persuaded, be very soon found in any desirable numbers, to fill up the seminary, and furnish a constant supply.—Many slave owners in this and other states, will, I am assured, make contributions in young slaves, as soon as the establishment is ready for their reception. A still greater number of free blacks will be eager to send their children. It is intended at first to receive those of an unexceptionable character, without attention toage, in order to get the establishment into operation.—When that object is accomplished, the regulation on the subject of age will be adhered to strictly.

"No doubt is entertained, that in a short time this establishment may be made not only to sustain itself, but to leave a surplus for its enlargement and for other objects. It is hoped and believed, that when brought into successful operation, it will serve as a pattern for numerous similar institutions, throughout the slave holding states, and in other suitable situations; to be established and sustained by the government, and supplied with pupils by purchases of young slaves, with the public funds. Thus, while the present and next succeeding generations are left to disappear gradually, in the ordinary course of nature, their progeny may be imperceptibly withdrawn from their degraded situation, fitted for a higher condition, and transplanted without a shock or convulsion, or too sudden a change in the state of society and of labour, to a soil and climate suited to their nature; where they may find a country, and in becoming citizens and freemen, may confer incalculable benefits on the whole African race, and contribute as much, by a mutually beneficial commerce, to our wealth, strength, and prosperity, as they now do to that poverty and weakness, which are conspicuous in the parts of the United States which they inhabit.

"Such, sir, is the outline of the undertaking, in which I wish to interest you and your enlightened and philnthropic friends in the east. Should you or they deem it worthy of further inquiry, I shall at all times be happy to answer any questions which you may propose, and to give you such snformation or hints as may be in my power."

HAPPY DEATH OF A MADAGASCAR.

The king of Madagascar having sent several youths to England for education in the useful arts, they arrived in April 1821. Five of them were soon after sent to Manchester, where, while learning the business of their sovereign, they were placed under the superintendence of Rev. Dr. Clunie. One of these was named *Drinave*. Some account of his character and the circumstances of his death, may be found below, for which we are indebted to the Missionary Chronicle.—*Recorder & Telegraph.*

Dr. Clunie, in a funeral sermon occasioned by his death, observes, that long before his illness, various circumstances concurred to show that he was under the influence of divine teaching. He was remarkable for his great reverence during the seasons of worship of God, public and private, and for his close attention to the sermons he heard, of which he was afterward able to give a good account. He also discovered an ardent love to the Bible, which he has been known to call for, when it was proposed to entertain him with other books; and, on the Lord's day, he was unwilling to read any thing else.

Notwithstanding he had a constitution extremely delicate, he enjoyed tolerable health till a few weeks before his death. He then appeared very weak and languid, and his habitual cough became more troublesome. He was one morning seized, while in school, with shivering and fainting. Soon after this he kept his bed, and the symptoms became alarming.

About this time he said to a friend, "I am a sinner; not an outward sinner only, but a sinner in heart and in thought; but expect forgiveness through the sacrifice of Christ."

When Dr. C. asked him "whether he loved God?" he modestly replied, "I hope I do;" and "he chiefly desired a new heart that he might serve God more, and go to heaven when he died." When asked whether his mind had been impressed by any particular sermon, he referred to one preached by Mr. Priddie, a few weeks before, from "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy," &c.

The 55th Psalm was read to him, and he particularly noticed the first verse: "Give ear to my prayer, O God, and hide not thyself from my supplication;" and he seemed to make the petition his own. At another time he said, "he had prayed God to teach him—that he was ignorant of God and his ways—that he had a proud heart against God—and that the Holy Spirit must teach him the way to salvation."

When Dr. C. conversed with him on the 53d of Isaiah which he had learned by heart, he endeavoured to ascertain how far he understood it. He then clearly stated that "Christ was rejected by men, died for our sins, and was accounted guilty by man." And at another time he said, "he knew it was his duty to keep God's commandments, but that he had not perfectly kept them;" but added, "he hoped to satisfy God's justice by Jesus Christ."

After this, he was occasionally delirious; but his roving, as well as his lucid thoughts, clearly discovered the state of his mind.—Mrs. Clunie said to him, "Do you know *me*, Drinave?" Taking hold of her hand, he replied, "Yes, *My Mother!*"—a name she well deserved, and which she will not soon forget.

Dr. C. asked him in one of his lucid intervals, what he particularly wished, for Rolin and his other young friends from Madagascar? He instantly said, "Be good boys, and have new hearts." May his last, his dearest wish be mercifully granted!

In the evening, he desired to see a friend who had often visited him, to whom he said "Tell me—tell me." Several things were named, but nothing was right, till one said, "About Jesus and heaven?" "Yes!" he exclaimed, with great earnestness, "that's what I want." The 55th of Isaiah was read, after which he said, "That's good—that's very good;" and his mind seemed much engaged in prayer.

After this, he roved much about "going"—"home"—and "heaven;" and his last words were "I want to go to Jesus." After a very restless night, he slept for two hours and awoke coughing. I was sent for in haste and found him in the act of suffocation. I took hold of his hand, and he endeavoured to close his hand in mine—he could do it but imperfectly—it was the last embrace—the grasp of death; his happy spirit fled from the embrace of a friend on earth, I have no doubt, to that of a friend in heaven!

This dear youth having been taught, as we trust, of God, the value of his own soul soul, often expressed his concern for the people of Madagascar. In a letter written to his tutor January 2d, 1824, after thanking him for his kind care and instruction, he says, "I hope that when we return to our native country, we shall find them in a better state than they were before. Oh! that God would change their minds, and turn their hearts to listen, and to recieve the word of God with gladness, when the faithful servants of God speak to them the word of truth. Oh! that God by his holy Spirit may open their dark minds to understand his word: and I hope that when we go back again, we shall not only tell them the pleasing things which we saw, but also tell them the word of God which we heard from this happy land." And a few days before his death, when a person asked, "Should you like to get well?" he replied, "Yes; I should like to tell my brothers and sisters, and my mother, who was very sick when I was in Madagascar, what God has done for me."

HOME MISSIONS.

From the last Report of the New-Hampshire Missionary Society.

A man, sixty years old, unable to read the word of life, too poor to clothe himself so as to appear decently in the house of God, and having attended no religious meeting for seven years, was searched out by the ever vigilant eye of female benevolence, and suitably clad for the house of God. The very first time he attended public worship, the word was blessed to his awakening. In the light of the sanctuary, he saw himself to be a vile sinner, on the borders of the pit, seeing no way of escape. His conviction appeared to be clear and deep, and his anguish of soul great. Having never learned to read, he was very solicitous to have others read to him the sacred Scriptures. So great was his mental distress, that he could scarcely eat or sleep for several days. In a few weeks, however, the Lord in mercy appeared for him, gave him relief, as your missionary states, and put into his mouth a song of praise unto our God. That same poor old man is now a member of the holy communion. How important is a seat in the house of God! How blessed is that charity, which clothes the poor and conducts them to the santuary! How extensively useful is that charity, which provides missionaries to go into the courts of the Lord, and to publish the good tidings of great joy, in the ears of the poor, who have been clothed and brought thither by the hand of christian benevolence!

USEFULNESS OF TRACTS.

The Rev. Mr. Osgood, in a letter to the Secretary of the N. Y. State Tract Society, says, 'a young man belonging to the army has been brought out of natures darkness into God's marvellous light, by reading the preface or introduction to Scott's Family Bible. I gave some odd numbers of the work into the care of this man for the use of the soldiers and he was induced to read that preface; and though he had many doubts, previous to that, respecting the truth of the sacred volume, they were all removed by the perusal of that work, and he now is a very pious and interesting character. Would it not be very profitable to select the most interesting arguments in that preface in favour of the Holy Volume, and put them into the form of a Tract? For I find that many, and some intelligent men, are labouring under the same misfortune that this young man was.—*Tract Magazine.*

Some time since a lady whose name has been respectfully announced, and whose time has been much devoted to promote the objects of the British and Foreign Seamen's Friend Society, and Bethel Union, going on board a ship of war, was received by an officer on deck, not without respect, but accompanied with many of those expressions which unfortunately are too frequent in the lips of sailors; the lady expressed her wish that while she was on board he would have the goodness to desist from language of that description: he professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing to the sailors her Tracts and Bibles, and above all, her admonitions; on her return, she was accompanied by the same officer, and had an opportunity of thanking him for his kindness in attending to her request: he expressed his readiness to oblige her on any occasion, and said there was nothing she asked him to do, that he would not do. Then (said she) I'll thank you to read that book, giving him a Bible, He felt himself surprised, (or, if you please, taken in) but considering that he had given his promise, he was bound to fulfil.

The lady afterwards visiting a distant part of the country, went to the church, heard the sermon and was returning, when the clergyman, running after her, said, "If I mistake not I am addressing such a lady?" (Mentioning her name) "That is my name (said she,) but I have no recollection of you." "No, madam (said he,) does not your ladyship recollect visiting such a ship, and giving an officer a Bible?" "Yes, (said she,) I do." "Then madam, I am the person, and the good effects of it are what you have seen this morning."

Fragments.

BE NOT VAIN.

Be not vain of the gracefulness, strength, and beauty of thy body, which a little sickness can weaken and deform. Please not thyself with flattering reflections on the acuteness of thy natural wit, and the sweetness of thy natural disposition, lest thou displease God, who is the author of all the good that nature can dispense. Do not think thou art better than others, lest, in the sight of God, who only knoweth what is in man, thou be found worse. Be not proud of that in which thou art supposed to excel, however honored and esteemed by men; for the judgment of God and the judgment of men are infinitely different; and that displeaseth him, which is commonly pleasing to them. Whatever good thou art truly conscious of, think more highly of the good of others, that thou mayest preserve the humility of thy spirit. To place thyself lower than all mankind, can do thee no hurt; but much hurt may be done, by preferring thyself to a single individual. Perpetual peace dwelleth with the humble, but envy, indignation and wrath, distract the heart of the proud.

WITHOUT FAITH I AM NOTHING

I long aimed to be something. I now wish I was more heartily willing to be nothing. A cipher, a round 0, is by itself a thing of no value, and a million of them set in a row amount to no more than a single one; but place a significant figure before the row, and you may soon express a larger number than you can well conceive. Thus, my wisdom is 0, my righteousness is 0, my strength is 0. But put the wisdom, power, and grace of Jesus Christ before them; let me be united to him; let his power rest upon my weakness and be magnified in it; in this way I shall be something. Not in and of myself, but in and from him.

When a man can say, "My God!" if he can add nothing more, that is sufficient; for my God is a Father to me in Christ; yea he is a Father who hid his face from Christ for my good. If, then, I am in darkness, let me remember that God never had a Son that was not sometimes in the dark; for even Christ his only begotten Son, cried out *My God! My God! why hast thou forsaken me?*

"For many months she calmly beheld the king of terrors increasing his ravages—but death could not alarm her soul—its sting had been taken away—she knew that her Redeemer liveth. Faith saw Him in the dark valley waiting to sustain her—and with joyful anticipations of everlasting communion with her covenant God, she fell asleep in Jesus."

Laziness enervates the soul, and perverts its faculties.

DEATH OF A PIOUS CHILD.

The following account of the last moments of a little Girl, who died in her ninth year, originally appeared in the *Maryland* Theological Repository. The Editor tells us that it was taken from a letter written by the afflicted father to the mother, who was absent at the time, a considerable distance from home.

NOVEMBER 30, 1823.

"MY DEAREST WIFE,—

In compliance with your request, I proceed to commit to writing the extraordinary circumstances, which preceded the death of our beloved child.

"On Monday last, in the afternoon, her disease first became alarming. Some time in the afternoon, after a severe fit of coughing, she threw herself down on the bed, and cried, 'O Lord, look down upon me, poor miserable sinner that I am.'

"About midnight, the symptoms became less alarming, and she continued tolerably easy until about 9 o'clock on Tuesday morning, when her fever rose, and respiration became again extremely difficult.

"In the course of the morning, she frequently showed that she expected to die, by saying to me and her faithful nurse, 'I am going, I am going, as fast as I can.' On one occasion, she asked her, 'Is Father going for Mother?' Upon being told I would not leave her, while she was so sick, but had sent Richard for her Mamma, she said, 'I shan never see my Mother; I am going as fast as I can.' Upon perceiving that I was much affected, she said, 'Don't cry for *me* Father.' At another time, after a fit of coughing, she said, 'I am in such agony, such an agony, Mammy;' and seeing her nurse weep, she said, 'Don't cry, Mammy, you all but break my heart.' Jenny answered;—'No, my dear, I won't cry.' Upon which, the good child, her eyes filled with tears, said, 'God will take care of me; I am going to heaven!' Similar sentiments of confidence and pious resignation, she repeatedly uttered to her other attendants.

"In the afternoon, the fever having yielded to bleeding, she said to me, 'Father, get the book and read to me, where God took Elijah to heaven.' I got the Bible, and while I was reading, she listened with great attention, and after I stopped, fell into a gentle sleep.

"The fever, a little before night, began to rise again, and her breathing became difficult. During the fore part of the night, her attendants heard her several times saying parts of her Catechism, and praying.—She frequently cried out in her suffering; 'Lord, look down upon me! Lord, help me!' At one time, I was listening to her, while she was praying and amongst other things, which I could not exactly comprehend, distinctly heard her say, 'My God, my Father, take me to you in heaven, for *your own dear little child*.'

"In the course of this, her last night, she often asked after you, and when you would come home. She expressed great anxiety for the day to come, because, as we supposed, we had told her that you would come next day. At one time, *at the end of a* disturbed sleep, in which she had talked incoherently a good deal about you and her little sisters, she roused up suddenly and said, 'Mother's come; I am *so* glad.' Once, not being satisfied at my answering, that you would come home the next day, she asked, 'How many hours first?' At another time she said, 'I want to live till Mother comes home, and then, Father, *I want to go heaven*.'

"A little before sunrise, the window shutters were opened at her request. Although her breathing was attended with less effort, and she lay quietly in bed, her countenance alarmed me, and looking up to the Doctor, he beckoned me out of the room, and told me he could not deceive me, and said she was going very fast. Having seen me several times violently agitated, he begged I would not be present at the distressing scene which was approaching. I answered, I could not be away from my child; but would endeavour to be calm. I returned to her bed-side, and sat directly before her, with her grandmother next to me. Soon after my return, when the respiration had become manifestly weaker, and the powers of life were fast giving way, she seemed to be free from pain, and repeated the Lord's Prayer distinctly throughout, and then added, 'God bless Father and Mother, Grand Mamma, and little Sisters, and mammy Jenny, and the Doctor, and every body, and make me a good little girl.'

"In a few minutes after, the dear child, sensible, I have no doubt, that she was leaving me, opened her arms, and said distinctly and audibly, 'Father, kiss me.' As I leaned down to her, she put out her little lips, while her arms were folded round my neck, and kissed me fervently three times. After this, she said some few words; but her articulation was not sufficiently distinct to enable me to comprehend her, and she breathed her last in about fifteen minutes."

The Editor of the Repertory subjoins the following particulars of her character and history.

"Already had the little saint beheld all that is most dreadful to human feelings, in the circumstances of death. She had beheld the lifeless form of a beautiful little sister, cold, inanimate, motionless—her little feet had followed her to the grave—she had heard the heavy earth fall on the coffin, and she had seen the anguish of her bereaved parents. These impressions had subsequently been several times renewed, by witnessing the death of servants to whom she was attached. She had felt therefore, and fully understood the meaning of death; (for she was remarkably observing and affectionate;) but she *believed, with the heart believed*, that if "the body is dead, because of sin, the spirit is alive, because of righteousness;" and in the spirit of a "little child," sanctified, as we believe, by the Holy Ghost, and relying upon the righteousness of Christ for acceptance with God, was ready to enter into the darkness of the grave, that she might pass through to her Father in heaven."

Religious Intelligence.

PALESTINE MISSION.

The Missionaries have so many correspondents in this country, who publish the favours they receive, in the *weekly* papers, that when the *monthly* Herald makes its appearance with letters and Journals received by the Corresponding secretary, we seldom find much that can properly be called news; although we are often presented with important details. The Missionary Herald for January, contains a letter from Mr. Fisk, giving some account of five months labour commencing Nov. 21st 1823, and a joint letter from the missionaries, dated May 26th, 1824.

Mr. Fisk writes that the Missionaries during the period above mentioned, had very little intercourse with the Catholics, who in that place are ignorant and biggoted in the extreme.—Soon after his arrival he became acquainted with Cesar a deacon in the principal Greek Convent. He is an interesting man, and a former acquaintance of the late Mr. Parsons.

"He became very much attached to us; says Mr. F. and we loved him for his amiable, modest deportment, and his earnest desires for intellectual improvement. In this last respect, he is a genuine Greek. 'The Greeks seek after wisdom.' We hope he has made some progress in religious knowledge. But it was painful to see so good a mind as he possesses, so much the slave of superstition and credulity, and so unsettled and indefinite in its moral principles.—He believes or at least professes to believe, very firmly, in the miracle of the *holy fire*, and in a thousand pretended miracles which occur continually in the Greek church. He is also a staunch defender of the doctrines and dicipline of that church. I apprehend he has more correct moral principles, than are generally to be found, where the influence of a corrupted Christianity has united with the influence of Turkish tyranny and bribery, to destroy integrity, good faith and truth; and to introduce in their stead lying, hypocrisy and every kind of deception; yet he thinks it is perfectly lawful to state what is not true, especially to Turks, in many cases where life, or property is at stake, and where the other party do not regard truth, and will only turn your honesty against yourself.—This jesuistical notion that the end sanctifies the means, is, I fear, very common among oriental Christians. After our difficulty with the Turks, I one day said to Cesar, 'Do you not believe, that any Greek in Jerusalem would have told any lie whatever, to the Turks if it could have been the means of procuring our release?' He promptly answered, 'Yes.' It actually happened, in several instances, that out of friendship, they told lies, when they thought it would be of use to us."

Papas Issa Petros, is also mentioned as another ecclesiastic, and more learned than any other Christian in the city. He formerly resided in Egypt, and among other things, translated for one of the Consuls, Rollins Ancient History into the Arabic language.

"He was the first, says Mr. F. whom I invited on the Sabbath to hear Italian preaching, and he afterwards invariably attended. Though he is fully sensible of the superiority, which his talents and learning give him over the other priests; though he is very self sufficient and self-righteous, and accustomed to dogmatize magisterially in conversing with those around him yet he often requested us to explain passages of Scripture, and to answer questions in theology, in a manner which showed that he was seriously investigating serious subjects, and that he sometimes felt his own deficiencies. He has attained to better views of justification, of the excellency and *sufficiency* of Scripture, and of the spiritual nature of religion, than any other oriental Christian with whom I am acquainted; but he has not yet learned the corruption of his own heart, nor has he taken the first step in self-abasement and humiliation. Being, however, fully sensible of the ignorance and superstition of the Christians around him, and of the superiority of Protestant doctrines and customs, he is very ready to assist us in our work.

This man has assisted the Missionaries in translating several English tracts.

Mr. F. frequently visited other Christians in the city, but felt the want of an interpreter.—He gives the following singular specimen of a letter of introduction with accompanying remarks:

"In January, a bishop and three priests, of the Syrian Jacobite church, arrived at Jerusalem from Diarbekir, on their way to India. They brought me a letter of introduction from their Patriarch, whose usual residence is Merdin in Mesopotamia; but who is now in Damascus.—The following is a translation of the letter."

Superscription.—"By the favour of the Most High, it will arrive at Jerusalem to the hand of his presence, our excellent, the blessed, Mr. Pliny Fisk the honoured. *Safely.*"

Letter.—"The least (literally the contemptible,) Ignatius George the fourth, by the mercy of God Most High, Patriarch of the Apostolical and Holy seat of Antioch, over the people of the Syrian Jacobites.

"In the convent of Zafran.

"May divine grace and a heavenly benediction rest upon his presence, our excellent the honourable Mr. Pliny the honoured. The Lord God preserve him from all temptation, spiritual and bodily, *Amen*.

"Truly the cause of our composing this letter is benediction and friendship.

"First, inquiry for your dignity, and the state of your condition.

"Secondly, there are coming to your place our children, the blessed, the Metropolitan Abdool Messech the honourable, and the priest Isaac, and the priest Abdooll Ahad, and the priest Besharry the honoured; for the sake of some peaceable and necessary business, in your place and in your neighbourhood. And we hope that when they come to your presence in safety you will place your view upon them with all your face; because they are our children, and especially as they are ignorant of the country; and there is to us confidence, that your spiritual zeal does not need urging because your presence is well known by your doing good, and by every praise worthy work. And we pray to the merciful and Most High God, that he would cover you with his providence, and take you by the hand, and conduct you according to your desire, and prolong your stability, and preserve your children and powerfully break the enemy from you, and open the gate of his mercy before your face, and commit to you his favours and blessings, and give you times of joy and pleasure all the days of your life. Always send us information of the peace of your presence, to satisfy us concerning your dignity; and send us always letters containing requests in order to multiply our love and friendship.

"This is what it was necessary to write after a second and third blessing to your presence.—Written the 29th of the month Tishareen the second; year of the Messiah 1823."

"This letter was written in one sentence without any division by punctuation or capitals. Presence, Dignity; Honourable, Honoured and Excellent, are titles commonly used in Arabic letter writing. It is common for Ecclesiastics to speak of all who are under their spiritual care, as their children. *Abdool Ahad*, means 'the slave of the one,' i. e. of the one God. *Abdool Messech*, means 'the slave of the Messiah.' *There is to us confidence*, is an Arabic idiom for 'we have confidence.' *Place your view upon them with all your face*, is the Arabic idiom for 'receive them very kindly.'

THE JEWS.

The London Jewish Expositor contains important extracts from the Report of the (German) Frankfort Society, for promoting Christianity among the Jews, for the years 1822 and 1823, from which it appears that conversions are increasing in number; and, that a spirit of earnest inquiry is continuing to extend itself.—None of the converts are advised to receive baptism, except those who have for a considerable time continued to give decided evidence of piety; and a number even of these, through the persecuting spirit manifested by their unbelieving relatives, are induced to *defer* taking a step which would at once cut them off from all intercourse with the rest of their nation, till such times as a way can be opened for them to do it with prudence and safety. We know too little of their circumstances, to admit of hazarding any opinion as to the propriety of this delay, especially as the Christians in Frankfort have not fully detailed in their report, the reasons which influence them to give the Jews such advice.—But the circumstance, whether strictly justifiable or not, will at least, give us a more favourable view of the *extent* of religious influence among the Jews than could be had from a mere examination of the catalogue of baptized persons. The following brief statement, derived from the Report will not be deemed unworthy of perusal.

Let it not be supposed, says the Report, that we thus confine our sphere of operation within too narrow limits; we desire to pursue this plan only until Christian Israelite colonies are established, the want of which has long been deeply felt; such an establishment must, ere long, be formed in some part of the world, where the Jewish proselytes may live together under Christian instruction, and then our operations may take a different course.

For the reasons we have stated, we cannot mention at the present, more than a small number of baptized Israelites; but we may say of them, that hoping in the mercy of the Lord our God, we trust we may reasonably entertain the expectation that they will all grow up as plants of righteousness, to his praise.

On the 20th of October, 1821, a Jewish teacher from Baden, after having been instructed in the truths of salvation, made his public profession of faith, and was baptized into the death of Jesus.

The same privilege was also granted on the 2d of November, to an Israelite veterenary surgeon, who has since been taken into employ by the Dutch government, and, as we understand, has received an appointment in the colonies.

On the 21st of December, a Jewish student of medicine was received into the Christian church by baptism, after previous instruction and profession of faith. He is now in Holland, where he carries on his profession with success.

On the 26th, a Jewish teacher from Moravia professed his faith in the Son of God before the congregation, and became a member of the Christian church by baptism.

An Israelite tradesman had for some time been in connexion with our Society. We had great satisfaction in observing his growth in grace, and how the love of Jesus filled his heart. He was admitted into the church of Christ by baptism, on the 11th of January, 1822.

On the 22d of February, a Jewish student from Prussian Poland, was baptized. He had been previously connected with Christian professors of universities, and he was admitted to baptism in consequence of the earnest desire he had expressed to make a public profession of his faith in the Lord Jesus

In the beginning of the same year, an Israelite teacher arrived here, who for some time had resided in Switzerland; he had there come in contact with some pious Christians, which had proved a blessing to his soul. He had already experienced the power of faith in Jesus Christ, and was well acquainted with the New Testament; but wishing to be more firmly established in his faith, he requested further instruction; at length he made a public statement of what the Lord had done for his soul, and became a member of the church of Christ by baptism, on the 14th of April.

In the month of April, 1823, an Israelite of considerable attainments, who had studied medicine and other sciences, came here with recommendations from Berlin. Family connexions had prevented his joining the Christian church in that capitol. Proper instruction was given to him, and after having made his profession of faith before the congregation, he was baptized on the 16th of May; we have every reason to hope that that day will ever be kept in blessed remembrance.

In the month of July, a young Israelite female was recommended to us, who manifested a strong desire for the blessings of Christianity, and wished, as she expressed herself, to become a real Christian, and to be assured of her interest in the everlasting salvation of the Lord Jesus; as she could not read German, she set herself immediately to acquire that knowledge.—She received also proper instruction in the doctrines of the Gospel, and on the 26th of November, she made her profession of faith, and was baptized.

Many more hopeful Israelites, have also applied for baptism, but for reasons already specified, we have not been able to meet their wishes.

The Expositor contains also, a letter from Mr. J. P. Goldberg, dated Dresden, August, 1824, from which we make the following extract.

"After my return to Dresden, the Christian friend who had assisted me in distributing tracts, wrote me from Leipzig, as follows: 'It is a pity that you left Leipzig so soon. Many Jews who wished to call upon you, were grieved to learn that you were gone. Jews from Brody have requested your direction, being determined, if possible, to wait upon you at Dresden. I cannot be sufficiently thankful for the blessing which has attended your visit here. There never yet has been so great a stir among the Jews. Many, indeed, are angry, but that is no bad sign.'

"Here, in Dresden, the Lord continues his blessing upon our work; though trials of our faith have not been wanting. The number of pupils in our institution has increased. A Jewish mother, who, in her own person, is seeking deliverance from Jewish ignorance and superstition, and attends me for instruction in Christianity, has committed to our care her son, ten years of age. The brother of this Jewess, is ready to become a member of the Christian church; and he has placed his two daughters, six and eight years old, in our institution. Our female association has taken under its protection the son of a Jewish mother, six weeks old, to be brought up in a Christian family, till of sufficient age for the institution.

"An Israelite youth from Krotoshin, in Poland, a furrier by trade, who attended Christian instruction at Berlin for a month, but for want of employment could not continue there, has been recommended to us by Professor Tholuck. He has found work; his master is well pleased with his skill and Christian conduct, and readily allows him the time requisite for his instruction. As far as I can judge, he is sincerely seeking the salvation of his soul, by faith in the crucified Saviour.

"In the month of June, we had a visit from the Rev. Christian Gottlieb Barth, of Stutgard, agent of the Basle Society, for promoting Christianity amongst the Jews. His object was to communicate the wish of the Basle Society, that all the Societies in Germany, for promoting Christianity among the Jews, should unite themselves into one central union; and that some well qualified individual, residing at Basle, who should devote himself exclusively to the Jewish cause, should be the leading agent, to correspond with all the Societies, and establish amongst them, as far as possible, an uniformity of principle and of proceeding. It was stated, further, that the Basle Society has in view the establishment of a colony of proselytes at Sitzenkirchen, or at Bruggen, as also the publication of a periodical work upon Jewish matters, &c. Our committee seem to think a central union, the appointment of a central secretary, and the publication of a central journal, might, perhaps, be desirable; but that the plan would be attended with many difficulties."

Israel's Advocate for the present month, contains very little domestic news—though we are pleased to learn from it, that Auxiliaries have recently been established in the following places, viz.: at Gallaway and at Seneca-Falls, in this state; at Bolton, in Massachusetts; at Brandford, Salisbury and North-Guilford, in Connecticut; at Boundbrook, in New-Jersey; at Providence, in Rhode Island; at Sumptenville, in South Carolina; and at Bath and its vicinity, in Maine. The Advocate mentions, that Mr. Frey is to visit, by appointment, during the present winter, several congregations in New-Jersey, and on Long Island.

REVIVALS.

We lately noticed the existence of a revival in Hamilton College, and many of our readers are, doubtless, expecting to hear something more on the subject.

Revivals in Colleges are necessarily liable to be of short duration, and the effects of them are too often of a transient nature. The one at Hamilton commenced but a short time previous to the winter vacation. The work, though sudden and rapid, was still, and remarkably free from enthusiasm, and we trust, it was truly evangelical. We cannot speak confidently as to *numbers;* and since most of the students have also dispersed, it is impossible to anticipate what will be the state of things when they re-assemble. A few days will determine. Let us hope and pray for the best.

The following article from a late number of the Philadelphia Recorder, expresses our own feelings in relation to many notices of revivals that find their way into the weekly papers; yet, if the writer of the article had given us his precise meaning in the phrase "*means employed*," we might perhaps have differed from him in one material point; for it is very possible to give too little, as well as too much consequence to the instrumentality of human exertions. With this qualification we recommend the article to the perusal of our readers.

We have just received a communication complaining that no accounts of "Revivals of Religion" had appeared in the Recorder since it passed into the present hands. The writer does us the justice to say "now from the spirit of your valuable paper, I would judge that you were not hostile to revivals; on the contrary, I should suppose you viewed them with a favourable eye and would rejoice to see them more generally pervading our country."—Our sentiments on the subject of revivals of religion can be briefly and plainly stated, and we presume, that they do not differ in any material circumstance, from those of the writer of the note. We take the greatest delight in reading and in hearing of the progress of religion; and we rejoice when any church or people enjoy the peculiar manifestations of the grace and goodness of God. In the papers which we receive in exchange for ours, we read many of these accounts, but the prominent reasons why they have not been transferred to our paper, have been their length, and their multiplicity. As we intend to speak our mind on this subject, as on all others with perfect sincerity and openness, we would also remark, that we do not always stand well affected to the manner in which those narratives are given, and we frequently object to the language which is used in the details. This, however, is to be carefully distinguished from the thing itself; and while we do object to some of the terms, and some of the means employed we do from our hearts believe that those periods of religious excitement which by many are looked upon as brought about by external and adventitious circumstances, are the very times when God is manifesting his great mercy in the salvation of sinners. We would not call in question the opinions of others, but calmly and temperately state our own. When such extraordinary effects are produced, as making sinners feel, and deeply feel, the wretchedness of their situation in the sight of a pure and holy God; when, under the deepest convictions, they are led to bemoan their sins; when they are sometimes brought by a view of the deep alienation of their hearts from God to great distress of mind; when they are led to the most intent and ardent supplication for his mercy; when they are found after a season of wrestling, and trial, to gather for the comfort of their souls, the consolations of that gospel which pronounces pardon and peace to the penitent, and when they are observed as the only evidence of a real change of heart, to walk before God in righteousness and true holiness, we would not, and could not for the world suppose, that any power less than the power of God could have produced such effects. Call this a revival, or call it by any other name, it matters not; "It is the Lord's doing, and it is marvellous in our eyes;" and it does not alter the case whether one or great numbers feel the benefit. The omnipotence of grace is no less manifested in its silent, secret workings upon that soul which is under its operations, in the reality of its individual convictions, than when it moves upon the multitude and stamps upon the many the impressions of its presence. The spirit of grace is the same almighty agent in the conviction of sinners and their conversion when it is heard in the cry of many, what shall we do, or from the lips of one, what shall I do to be saved? Blessed be God, in his marvellous exhibitions of love to men; he brings them to himself by either mode; sometimes here and there one; sometimes many and by a simultaneous movement.

It will be perceived by these remarks, what are our views on the subject of revivals of religion. We have not hesitated publicly to avow these sentiments nor shall we hesitate to defend them should they be thought by some too cold or by others too enthusiastic; for in the great variety of human opinions, we shall probably be branded with both these epithets. We hold all our opinions, however, as only responsible to God.

We learn from a correspondent, that there is at the present time a pleasing attention to religion in Winchester, N. H. under the preaching of Rev. Mr. Ely; and that as the fruits of it thus far, about thirty individuals either have been, or now are propounded for admission into the church.

[*Bost. Tel.*

The Maine Baptist Herald says, that "a work of the Lord appears to have commenced at Lewiston, which begins to cheer the hearts of Christians. At Danville and in Minot, also, there is a very interesting season."

WESTERN RECORDER.

UTICA, TUESDAY, JANUARY 25, 1825.

In our columns to-day will be found an interesting article on the subject of colonizing the free blacks on the continent of Africa. The article embraces part of a letter from Gen. Harper to Dr. Woods, of Andover. We regret to say, that since it was in type, the General's death has been noticed in the southern papers.

Among the devices for doing good that find their way into the papers, there is one in a late number of the Oracle, the purport of which is, to erect a permanent fund for religious objects by putting money out at interest for the period of 100 years. One hundred dollars at compound interest for this period of time, would amount to the sum $33,957 89, the annual interest of which ever after would be $2,037 98, so says the writer of the article; and, he adds, that the sum would be useful in supporting the missionaries, building up vacant churches, &c.—Wherever this project can be carried into effect without neglecting important objects that require *immediate* attention, it may with much propriety be adopted; but we should be sorry to hear of a single instance where *present* claims and duties are *abandoned* in favour of some two or three generations to come.

Presidential.—The Electoral Colleges of the several states have finished the duty assigned them, and the result is, that Jackson, Adams, and Crawford, are introduced to the cognizance of the House of Representatives, as candidates for the Presidency. Jackson appears to be the most prominent candidate.

The following is a correct list of the votes for President and Vice President, given by the Electors on the 1st of December last:

President.		*Vice President.*	
Gen. Jackson,	99	Mr. Calhoun,	182
Mr. Adams,	84	Mr. Sandford,	30
Mr. Crawford,	41	Mr. Macon,	24
Mr. Clay,	37	Gen. Jackson,	13
		Mr. Van Buren,	9
	261	Mr. Clay,	2
		Blank,	1
			261

The Directors of the Oneida Bible Society have recently issued a Circular, calling on their Christian friends for increased exertions in favour of a much needed, but neglected institution. The following extracts from the Circular will, at least, show that there was sufficient occasion for issuing it.

"This Society was organized, November 15, 1810. Since that time, it has distributed to the destitute, 6523 Bibles, and 1000 Testaments.—Its operations during the first ten years, were vigorous and successful—latterly, they have been comparatively feeble and inefficient; so much so, that the Society is now on the verge of dissolution, and unless something is done to revive it, it must speedily expire.

"Will any say it is no longer needed? Let

them go to our new settlements in this and the other counties around, and they will find *many* who neither have the Bible, nor the means to procure it. Let them enter the log-huts, and they will see some families with only torn fragments of a Bible or Testament, and others, without a single page of the word of God.—Such families are daily multiplying. Invited into this section of the state, by the fertility of the soil and the cheapness of provisions, they come with little or no property; and it is not easy for them who have the forests to subdue to procure the necessities of life, to spare money enough to purchase even a Bible. But we need not go to our new settlements to find families destitute of the word of God. There are such among ourselves; and from recent information, it is presumed, that there are not less than fifty families in Utica, who are without a copy of the Holy Scriptures; and, it is believed that such families might be found in every town in this county. Some of them, doubtless, *might* obtain a Bible, were they disposed—Others cannot. So great is their poverty, that they can scarcely supply from day to day their children with bread."

POLITICAL.

We mentioned last week that President Monroe had sent a Message to Congress, inviting them to a strict investigation of his accounts with the United States. Among the reasons which he assigns for taking this step, is the following, which calls forth, as it ought to do, much good feeling in his behalf.

"A citizen, who has long served his country in its highest trusts, has a right, if he has served with fidelity, to enjoy undisturbed tranquility and peace in his retirement. This he cannot expect to do, unless his conduct, in all pecuniary concerns, shall be placed by severe scrutiny on a basis not to be shaken."

This has lately been seen in the case of Mr. Jefferson, who, whether innocent or guilty, (we presume he was the former,) cannot have felt perfectly at ease, during the period when his conduct formed a subject of universal speculation. Republics are for the most part, expected to prove themselves ungrateful—but they can sometimes be just; and in the present instance, the exercise of this attribute will amount to the conferring of a highly acceptable favour.

LA FAYETTE.—The following is the reply of Gen. La Fayette to the address of a committee of both Houses of Congress, announcing to him the passage of the act in his favour and requesting his acceptance of the provision made for him.

WASHINGTON, JAN. 1, 1825.

Gentlemen of the Committee of both Houses of Congress,

The immense and unexpected gift, which in addition to former and considerable bounties, it has pleased Congress to confer upon me, calls for the warmest acknowledgements of an old American soldier and adopted son of the United States—two titles dearer to my heart than all the treasures of the world.

However proud I am of every sort of obligation received from the people of the United States and their representatives in Congress, the large extent of this benefaction might have created in my mind feelings of hesitation, not inconsistent, I hope with feelings of the most grateful reverence. But the so very kind resolution of both Houses, delivered by you, gentlemen, in terms of equal kindness, precludes all other sentiments but those of the lively and profound gratitude of which, in respectfully accepting the munificent favour, I have the honour to beg you will be the organ.

Permit me, also, gentlemen, to join a tender of my affectionate personal thanks to the expression of the highest respect, with which I have the honour to be,

Your obedient servant,
LA FAYETTE.

CONGRESS.

SENATE.—Mr. Barbour, of the committee on foreign relations, made a report on the 10th inst. in the Senate, accompanied by a bill which provides for the building of a number of sloops of war, not exceeding ten, to carry not less than twenty guns each. These are to be employed under the direction of the President, in suppressing piracy, and are authorized to land in the fresh pursuit of pirates, on any of the Spanish islands in the West Indies. The bill also provides that armed merchant vessels, under proper regulations may capture piratical vessels and bring them in as pirates. The bill was read twice, and made the order of the day for Thursday.

Mr. King obtained leave to bring in a bill for compensation for carrying the Presidential votes to Washington. It was engrossed for a third reading.

Mr. Lloyd of Maryland from the committee on the District of Columbia, reported a bill for the relief of Columbian College in the District of Columbia.

Tuesday Jan. 11.—Mr. Benton, from the committee on Indian affairs, to whom the subject was referred, reported a bill to authorize the President of the United States to cause a road to be marked out, from the west frontier of Missouri, to the confines of New Mexico;—which was read and passed to a second reading.

The next day Mr. Van Buren, to whom had been referred the bill to abolish imprisonment for debt reported the same.

The President of the United States communicated a message enclosing a report from the Secretary of State, and another from the Secretary of War, relative to the piracies in the West Indies. The President reccommends, that the Executive be authorized either to pursue the offenders to the settled as well as the unsettled parts of the island, from whence they issue; to make reprisal on the property of the inhabitants; or to blockade the ports of those islands.

HOUSE OF REPRESENTATIVES.—Considerable local business is before the house, and business refering to certain projects of internal improvement, which we shall notice as they progress from time to time.

A petition from Kentucky Deaf and Dumb Asylum, is before the House. The Niagara bill makes some progress; the blank in it has been filled with $250,000.

On motion of Mr. Forsyth, a letter received yesterday from the Department of War, accompanied by the letters of Mr. Joseph M'Min, late Agent for Indian affairs in the Cherokee nation was referred to the committee of the whole, on the state of the Union.

Mr. Wright of Ohio, presented the following:

Resolved, That a Committee be appointed to prepare and report such rules as in their opinion may be proper to be observed by this House in a choice of President and Vice President of the United States, for the period of four years from the 4th of March next, if, on counting the votes given in the several States in the manner prescribed in the Constitution of the United States, it shall appear that no person has received a majority of all the Electors of President and Vice President appointed in the several States.

On the motion of Mr. Mallary of Vermont, the resolution was laid on the table, and ordered to be printed.

LEGISLATURE OF NEW YORK.

The Governor laid before the Senate on Tuesday, 13th of January, a communication from the Gov. of Georgia, containing the views of that state relative to the famous Ohio resolutions on the subject of slavery. The Senate of that state, while they rejoice at any plan for the melioration of the condition of the Slaves, are still pursuaded, that the reasons which originally operated toward establishing the priviliges of the slave-holding states, are still existing in all their force. From this consideration they have been induced to pass the following resolution.

Resolved, That the resolutions of the state of Ohio, proposing the emancipation of slaves passed on the 7th day of January, 1824, be, and the same are hereby disapproved by the legislature of this state; that his excellency the Governor, be hereby requested to transmit a copy of this resolution to the executive of each of the United States.

On Wednesday, Jan. 19th, Mr. Finn, in the Assembly, reported a bill to incorporate the seminary of the Genesee conference.

Mr. Stevens, from the committee of claims, reported a bill authorizing the comptroller to credit the county of Cataraugus, with a certain amount of taxes.

Mr. Washburn gave notice he should hereafter ask leave to introduce a bill to amend the act concerning divorces.

A message was received from the governor, informing that he had approved the bill amending the establishing county poor houses, and the bill amending the act establishing a justices' court in Schenectady.

Mr. Whiting, from the committee on that part of the Governor's message relating to the choice of presidential electors, made a report in favour of giving the people the choice by districts and pleurality, in the manner recommended by the committee of the Senate. A bill containing these provisions was introduced.

On motion of Mr.———, the committee on courts of justice were directed to inquire into the propriety of providing that all acts for monied incorporations, hereafter to be passed, shall be subject to alteration or repeal, by the Legislature.

Jan. 20th, on motion of Mr.———, the canal committee was directed to inquire as to the propriety of improving the navigation of the Genesee river, and the feeder of the canal at Rochester, so that it shall be navigable for boats.

Mr. Spencer from the Committee to whom had been referred so much of the Governor's message as relates to the reception of La Fayette, begged leave to make his report to the following effect, viz. since the general government had made ample provision for Gen. La Fayette, it is not probable that another sum from any of the States would be accepted by him; yet that it was deemed proper to make provision for the Governor's receiving him in a suitable manner, and for meeting his travelling expenses on the canal, &c. and to procure a full length portrait of him, to be placed by the side of Washington, or elsewhere within the Capitol.

The rules of the Senate and House of Representatives, continue to recieve considerable attention and occasion some debate.

A bill for the removal of the present State Printer, Editor of the Albany Argus, has passed the House of Representatives.

Bills have been reported in favour of several new banking institutions.

Challenging.—A bill to prevent wanton challenging has been introduced into the House of Assembly, and referred to a select committee.

This bill makes it lawful for the inspectors of elections, if they are satisfied a man is challenged without cause and that he has a right to vote, to require the challenger to make oath that he has good reason to doubt the competency to vote of the person challenged; and if he refuses to take such oath, then the inspectors may receive the vote of the person challenged, without obliging him to qualify.

Among the petitions preferred we notice the following:

For the incorporation of the first burying ground society in Sweden, Monroe County.

For the incorporation of the New York Dry Dock Association, with a capital of 700,000 500,000 to be used in building a dry dock, after which 200,000 to be employed in banking.

For a canal from the Erie canal to Black river; for a canal from Granville[illegible]ington co. to the Champlain canal.

Of the Union Church in On[illegible]unty, stating that there was not proper notice given of the time of holding their election of trustees, and praying to make such election valid—of the Genesee gospel society, to restore their certain rights, supposed to be vacated by non-user.

Mr. Lush, reported a bill to incorporate the N. Y. Loan company, to loan money on pledges.

Mr. Cunningham gave notice, he should hereafter ask leave to introduce a bill to exempt from execution and distress mechanic's tools for debt to a certain amount.

Civil War in Kentucky.—Under this head the papers mention that the Legislature of Kentucky have abolished the Court of Appeals.

"The Judges of the court of appeals do not intend to submit. They could not be impeached nor addressed off, and the constitution does not authorize any other mode of breaking judges. To submit to this encroachment would prove them faithless to their government and regardless of their oaths. We may therefore expect ere long to hear of a resort to force.

Mediterranean Squadron.—Commodore Rogers' command in this sea, will consist of the North Carolina ship of the line, frigate Constitution, corvette Cyane, sloops of war, Erie and Ontario, and schooner Nonsuch. It is said, the squadron will visit Smyrna, and the Grecian Archipelago.—*Star.*

An attempt was lately made to destroy the Presbyterian Church at Darien by fire. It was discovered in time to save the building.

There are 1705 Revolutionary pensioners on the Massachusetts Roll, and not one died during the year 1814, while 49 were added to the list.

A young man was recently killed by the discharge of a musket, near Bainbridge, N. Y. while hunting *on the Sabbath.*

Exemplary Damages.—At a circuit court lately held in the city of New-York, in the case of Sarah Moran vs. William Daws, for the seduction of plaintiff's daughter, the jury gave a verdict of *Nine Thousand Dollars.*

But two persons are now confined in Boston jail for debt.

Education.—Meetings are holding in the different wards of Baltimore for the purpose of promoting the establishment of public free schools in the state of Maryland.

A bill for cutting a canal around the falls of the Ohio has passed the Senate of Kentucky.

It is proposed to cut a canal from Dayton to Cincinnati in Ohio.

A *whole town* on the Savannah river, opposite the city of Augusta, called *Hamburgh*, is advertised for sale, at the suit of the fire insurance company of Savannah.

FOREIGN.

The English papers continue to be filled with articles relative to the trial and execution of Fauntleroy. The last interview with his wife was full of agony. The latter sent a most pathetic petition to the King for the life of her husband; a little son of theirs wrote an appeal on the same subject; an unknown correspondent enclosed Mr. F. a few fine stanzas on the subject of prayer "Prayer is the Christian's vital breath, &c." by Montgomery. Mr. Fauntleroy was said to be much engaged in preparing for his final exit; and his execution by a particular arrangement, took place before the day which his wife had expected. This was done to save her feelings. The time is not remembered when an execution excited so much feeling as that of Mr. F. Much, too, is said of his faith and hope—but in *our* opinion, little credit is to be given in general, to *such* accounts.

A most violent storm was experienced on the coast of England. The papers are filled with details of its melancholy effects, both at sea and land.

The Editor of a country paper in France, has been condemned to two months imprisonment, and the payment of 2000 francs, for making use of the following expression in his journal, relative to the new king—"*At last a freeman mounts the throne.*"

The ceremonies and honours paid to Lafayette in this country, are carefully re-printed in the French journals of the liberal party.

Baron Fain, formerly private secretary to Napoleon, and also Count Segur, formerly chamberlain, have published histories of the grand army, and life of Napoleon, which excite considerable attention.

Earthquakes.—Letters from Chiras, Persia, state, that in the month of August, 1824, there was an earthquake, which continued without intermission for six days and nights, and swallowed up more than one half of that unfortunate city, and not more than 500 persons were saved. Other letters mention, that the same shock was experienced at Aborkoh, but not so violently.

The city of Kazroon, between Chiras and Aborkoh, was swallowed up with nearly all the inhabitants by the same earthquake. All the mountains in the neigbourhood were levelled.

Alexandria, Jan. 7.—A friend in Washington writes as follows; "By a letter I have just received from our minister, Mr. Rush, in London, he congratulates me on the success of the Greeks.—They have been victorious in every engagement both by sea and land. They now command the Dardanelles. By an account I lately read, 550 Greeks fought 8000 Turks at Thermopylæ, from eight o'clock in the morning till six at night, leaving more than 700 Turks dead on the field of battle, besides the wounded, and lost but very few themselves, not twenty, It seems as it the Almighty favoured them."

Intelligence from Turkey, states, that at length tidings had been received of the fate of the Captain Pacha. He was in the Dardanelles, sick, disgraced, and had received orders not to show himself in Constantinople. He has been superceded in command by Ibrahim Pacha.

The late floods in Holland have broken the dikes and done extensive damages.

Eight thousand pounds of gold were expected at St. Petersburgh, in the month of October last, from the Ural mountains.

Literary & Scientific.

The information contained in the following paragraph is of great interest to the cause of science and of general improvement in the arts of civilized life:—*N. Y. Chronicle.*

Louisville (Ky.) Dec. 21.—We are gratified to hear that Dr. Buchannan has succeeded in propelling a boat by the application of his newly invented generator. On Sunday last she ran five or six miles up the river and returned with a number of gentlemen, who seem much pleased with its operation. The advantages which it is considered to possess over boilers now in use, are economy in the cost, a considerable saving of fuel, lightness, the space which it occupies and entire safety against accidents resulting from the bursting of the boiler; advantages which combined, cannot fail to introduce it into general use. The boiler weighs about five hundred pounds. We understand the Dr. intends applying it to propelling carriages on land, in which he feels confident it will be eminently useful.

British Press.—A late London paper says, "Some idea may be formed of the extension of the Public Press, when it is known that nearly 20,000 newspapers pass through the Edinburgh Post Office weekly."

Remark.—Upwards of twice the above number of Newspapers pass through the Post Office at New-York weekly, of papers printed in this city alone.—*N. Y. Adv.*

The Guardian and Monitor.—The Guardian which has been published at New-Haven for several years, and the Monitor, which has been published in Boston, by Rev, Mr. Wilbur, are to be united and published at New-Haven.

The Life of General La Fayette, composed by Mr. Waln, jun. is in the press and will be published shortly in Philadelphia. It will be embellished with a half length portrait of the General, by Longacre, from a painting in possession of Mrs. Bloomfield. Great pains have been taken by Mr. Waln, to render this biography as full and accurate as possible.

[*Walch's Gaz.*

NORTH AMERICAN REVIEW,

Contents of the No. for January, 1825.

I. *Lord Byron.*—Byron's poems.

II. *Philips on Insurance.*—A treatise on the law of insurance. By Willard Philips.

III. *Mr Poinsett's Notes on Mexico.*—Notes on Mexico made in the autumn of 1822; accompanied by a historical Sketch of the Revolution, &c. By a citizen of the United States.

IV. *Baltimore.*—1. Ordinances of the Corporation of the city of Baltimore, with the act of incorporation, &c. Compiled and prepared by Samuel Young.

2. Remarks on the intercourse of Baltimore with the western country.

3 Report of the Maryland Commissioners on a proposed Canal from Baltimore to Conewago.

4. General Harper's speech to the citizens of Baltimore on the expediency of promoting a connexion between the Ohio at Pittsburgh, and the waters of the Chesapeak at Baltimore by a canal through the District of Columbia.

5. Annals of Baltimore. By Thomas W. Griffith.

V. *Writings of Herder.*—Johann Gottfried von Herder's summdiche Werke Zur schonen Literarur un Kunst.

John G. Herder's complete work relating to Belles Lettres and the Arts.

VI. *La Fayette.*—1. Memoirs pour servir a la Vie du General La Fayette et a l'Historie de l'Assemblee constituante, rediges par M. Regnault-Warin.

2 Memoirs of the life of Oilbert Mortier La-Fayette. by Gen. H. L. Villaume Decoudry Holstein.

VII. *Pickering's Reports.*—Reports of cases argued and determined in the Supreme Judicial Court of Massachusetts. By Octavius Pickering, Councellor at law. Vol. I.

VIII. *Emigration to Africa and Hayti.*—The seventh annual Report of the American Society for Colonizing the Free People of Colour of the United States; with an appendix.

2. Correspondence relative to the Emigration of Free People of Colour in the United States; together with the Instructions to the Agent sent out by President Boyer.

IX. *Escalala an American tale.*—Escalala an American tale. By Samuel B. Beach

X. *Critical Notices*—1. History of Philadelphia.

2. Bigelow's Florula Bostonicasis.
3. Russel on Crimes.
4. General Hull's Memoirs.
5. Improvement of Government.
6. The Auction system.
7. Evenings in New-England.

Quarterly list of new publications.

Wine.—A Danish chemist has demonstrated, that apple juice mixed with a great quantity of sugar, produces a drink which more nearly resembles wine than any other substitute. Cherries and currants, he says, are not so proper for wine as the apple.

A single grain of Gold can be hammered until it is the thirty thousandth part of a line in thickness, and will cover 50 square inches; and each square inch may be divided into two hundred strips, reaching more than one eighth part of a mile.—*Masonic Mirror.*

DONATIONS.

The Treasurer of the Theological Seminary of Auburn, N. Y. acknowledges the following sums to have been received by him, from June 1824, to 1st January, 1825, as being over and above the sums acknowledged by the several Agents in their collecting tours.

Received from sundry individuals in Bath, Newtown, Prattsburgh, Middlesex, &c. by Deacon Foot,	$93 50
" Missionary field, Middlesex, by Mr. O. Green,	15 00
" sundry individuals on County subscriptions, by Capt. Bradley Tuttle,	65 50
" Mr. L. Lynch, on county sub.	13 00
" sundry individuals, on do.	51 54
" Balance on R. & J. Patty's do.	99 00
" Mr. S. Colt, of Mass. by E. Hoskins	5 00
" Donation from a friend,	8 50
" sundry individuals on county sub.	35 00
" Mr. Daniel Elliott, do.	31 00
" a friend, for the Professors' permanent fund,	50 00
" Avails of Rev. Dr. Richards' agency in New York, New Jersey, Massachusetts, and Connecticut,	946 50
" Mr. —— Ely, of Rochester, as a donation,	100 00
" Mr. E. Warner, in lumber,	3 33
" sundry individuals, on county sub.	244 13
" sundry individuals, on transfer do.	19 00
" a friend by the hands of Deacon Thomas, of Utica,	2 50
" for Professors' permanent fund, by Rev. Mr. Smith,	57 51
" in Salem and Danvers, Mass. by Rev. Mr. Squier,	69 00
" suhdry individuals in Granville, N. Y. towards finishing and furnishing Granville Hall, by Rev. Mr. Squier	24 00
" sundry individuals on transfer subscription, by Rev. H. N. Woodruff,	60 44
" donation from a friend, by J. S. Seymour, Esq.	10 00
" sundry individuals on county sub.	125 07
" part avails of cloth, &c. from Female Mite Society, of Livonia,	17 00
" Cash, from do.	2 25
" donation from Rev. Dr. Richards,	50 00
" do. to finish Sayer Hall, by Mr. Towar,	20 00
" part avails of Dr. Baldwin's agency in Onondaga, &c.	17 87
" Mr. Allen, of New York, towards the support of Rev. Dr. Perrine,	87 50
" sundry ladies of the Presbyterian congregation in Troy, N. Y. for the purpose of finishing and furnishing Beman Hall, in cash and furniture,	100 00
" sundry individuals in Granville, N. Y. by Miss E. Steel, in cash, $10, which with the furniture received, and cash previously acknowledged makes up the balance for finishing and furnishing Granville Hall,	76 00
" avails of Rev. Dr. Richards agency in New York, Morristown, &c.	311 75
" donation from Mr. A. Deforest, of New York, towards the support of Rev. Dr. Perrine,	120 00
" Mr. Henry Ammerman, balance of his county subscription,	150 00
" Ladies in Pittsford, to finish Pittsford Hall,	5 00
" Mexico charitable Soc. in cloth &c.	10 81
" towards finishing and furnishing Victor Hall, by Mr. Bushnell,	6 00
" sundry ladies of the Presbyterian Congregation in Lansingburgh, for the purpose of finishing and furnishing Lansingburgh Hall, in cash & furniture, by Rev. D. C. Lansing,	100 00
Total,	$3,252 70

RICHARD STEEL, *Treas.*

AUBURN, Jan. 12, 1825.

ORDINATIONS AND INSTALLATIONS.

At Adams, Jefferson County, on the 19th, Rev. *John Sessions*, over the church and congregation of that place. Introductory prayer by Rev. Charles C. Finney—Sermon by Rev. Mr. Platt, of Rutland—Charge to the Pastor elect by Rev. Mr. Boardman, of Watertown—Charge to the people by Rev. Mr. Crandal—concluding prayer by Rev. Mr. Finney.

Oct. 13.—The Rev. *Josiah Bent*, over the first Church in Weymouth, Mass.

Nov. 3.—The Rev *Jotham Sewall*, over the Congregational Church at New Castle, Maine, Sermon by the Rev. Samuel Johnson of Alna.

Nov. 3.—Rev. *Seth Farnsworth*, over the Congregational Church and Society in Raymond, N. H. Sermon by the Rev. A. Burnham, of Pembroke.

Nov. 3.—The Rev. *Frederick Truman*, over the third Congregational Society in Plymouth Mass. Sermon by the Rev. Justin Edwards, of Andover.

Oct. 24.—The Rev. WILLIAM I. ARMSTRONG (installed) over the first Presbyterian Church in Richmond, Virginia—Sermon by the Rev. Dr. Rice.

DEATHS.

From the Baltimore American Farmer,

We stop the press to announce, with deep heartfelt regret, the death of MAJOR GENERAL R. G. HARPER.

Much association with him, lately, as the most active member of our agricultural society, had served to make us better acquainted with his personal qualities; thus uniting, to great respect for his talents and integrity as a public man, the sincere personal regard, inspired by courtesy, generosity, and good feelings as a gentleman.

It was but yesterday that in the circuit court he displayed the unimpaired powers of a vigorous mind, rich in the stores of learning, acquired by the best education and the best industry; thus passing to the gates of death, as it were, in the recent footsteps of an illustrious compeer. He now lies a spiritless corpse in the house which was but yesterday the seat of an elegant hospitality and domestic happiness, a mournful illustration of the uncertainty of human happiness.

At New-York Rev. Richard Rulger, Roman Catholic Priest, of St. Patrick's Cathedral.

In St. John, N. B. Rev. Mr. Carrol, aged 40. A Roman Catholic Clergyman, who was ordained by the Bishop of Baltimore.

Rev. R. C. Maturin, author of Bertam, &c. rector of St. Peter's, Dublin; very eccentric, and is said to have prided himself much on dancing.

The right hon. Lord Hawke died in London on the 29th of November.

A Dying Believer.—The Maine Baptist Herald gives the last moments of a Mrs. C. Wilson, who left that state for Ohio.

"Never" says the clergyman who attended her, "have I beheld such a christian triumph over death. Familiar with all his approaches, she eyed him with calm composure, rejoicing in Him who had triumphed over death, hell, and the grave. Two days before her dissolution, she asked me if I did not think that she was dying? I replied, I did not discover any immediate evidence. She smiled and said, 'I hoped I was, that I should soon be gone to my blessed Redeemer.' She seemed to be disappointed, but said, 'I am willing to wait his pleasure; I am willing to suffer so long as He shall think proper.' On Saturday, half an hour before her death, she asked me the same question, 'Do you not think that I am now dying?' It was too evidently the case—I hesitated to answer, but replied, we have nothing to fear. 'True,' said she, 'I have nothing to fear—I have no fear; for the Lord he is my guide, my glorious deliverer: But look at my hands, and my arms, they are cold and stiff, so are my feet and limbs:' fixing her eyes upon me, she continued—'This is death, and my soul doth rejoice in the Lord my Redeemer; he hath fulfilled all his promises to me, and gives me a peace that the world cannot bestow:—Praise him for his mercies to unworthy me.' Such was her dying language.—With a calm and serene countenance, she bid farewell—raising her already stiffened arms, she closed her own eyes; and with a gentle sigh, her blood-washed soul took her angelic flight, to mingle her songs with those of the just, exclaiming, 'Worthy is the Lamb that was slain to redeem us to God by his blood, to receive blessing and honour and glory forever.'"

WILLIAM CLARKE'S

LOTTERY AND EXCHANGE OFFICE,

No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000		41	of	$200
3	— 5,000		51	—	100
1	— 3,032		51	—	60
17	— 1,000		1734	—	12
20	— 500				

and a great number of smaller ones. Present price of Tickets, $6. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825.

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1835.

NOTICE.

THE subscriber offers for sale a TANNERY with fifty vats——a BARK MILL——FULING MILL——and ROLLING MACHINE, which go by water, with convenient buildings, all in good repair; also, a convenient dwelling House, Barn, and one acre of Land, which will be sold on reasonable terms, and the payment made easy. For further particulars inquire of the subscriber on the premises.

The above premises are four miles from the Canal. BENJAMIN FRISBIE.

Westmoreland, Dec. 20, 1824. 30tf

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

POETRY & MUSIC.

"Kindled only at the skies."

[*From Blackwood's Magazine.*]

BEAUTIFUL DESCRIPTION OF AUTUMN.

Sacred to musing is the autumn eve,
And dear to tender thought. The summer's pride,
The gorgeous fields, the flowers of every tint,
Have mellow'd and have withered. Silently,
Across the aspect of terrestrial things,
The chilling change hath pointed its wide flight,
And all is alter'd; a wild sickliness
Pervades the face of nature; Evening's clouds
Are duskier; Morning's sky less pure; the winds
More boisterously loud, and even the birds
Less joyous in their soft-toned, simple songs.
Scarcely a month has passed, since last I stood
Amid this scene, then fresh and beautiful;
Its long fields waving with luxuriant grain;
Its woods in rich variety attired;
Its flowers of every hue and perfume bland,—
Now shaven are the plains; the sickle's sweep
Hath le ell'd their tall beauty; heard no more,
Under the still repose of eventide,
The sweet, sad warbling of the reaper's voice,
(Calling from distance recollected themes
Of his lone Celtic home, amid the hills,)
Steals on the wanderer's ear, as pensively,
With cheek on hand, o'er moss-grown pale he leans,
And, in the stillness, seems like a low dirge,
By nature breathed in touching melancholy!
The faded woods a sallow livery wear;
Each leaf that quivers on the drooping spray,
Or, with the transient breeze-fit drops adown,
Speaking in tones of deepest influence,
Of the decay of all things, of the pomp—
How passing! and the changes of the earth—
In May that fence was sprinkled with white flowers
Of hawthorn, over-mantling every bough,
And hiding the green beauty of the leaves.—
In June that chesnut shot its blossom'd spires
Of silver upward, 'mid the foliage dark,
As if some sylvan deity had hung
Its dim umbrageousness with votive wreaths;
Over that turbid stream, from dark moist rocks
Descending in wild foam, the willow hangs
Its drooping boughs, half leafless; pastoral flowers
Withering decline their languid heads; the haw,
Food for the small birds, 'mid the brumal dearth
In redness decorates the yellowing hedge;
The orange hip o'ertops the eglantine;
And from the bramble's lithe and prickly boughs,
The wild rasp hangs in juicy ripeness black.

* * * * * *

In fond review to dwell upon the scenes
Where we have been most happy.—In this vale
We roam'd when summer holiday set free
Our steps, long-check'd; wondering at flowers and bloom,
The green leaves, and the linnet's song; the stream,
The moss-clad ruin, the long-emptied fosse,
The abbey's danky vaults, the ivied graves,
The blue skies, the deep glen and pastoral hills,
Wondering at every thing, and pleased with all.
Through that copse did we stray, with cautious hands
Dividing the thick boughs, and searching keen
The finchs' mossy nest, with speckled eggs,
How beautiful they seem'd! or callow young, nt
Stretching their plumeless necks with frequent chirp.
Upon that rocky ledge, adown these banks,
Where the thick hazels over-arch the stream,
And water-lillies blow, we sought to lure,
With imitated fly, the darting trout
From the bright wave; or tired with lack success,
Laid on the sward the rod and wicker reel,
And sought out some amusement less austere.

* * * * * *

'Tis not in spring, in summer, in the sun,
The cloudless sky, and the reposing storm,
The soul can glean such lessons; these awake
Thoughts of light interest, vacant joyfulness,
Fantastic visions; but the dim aspect
Of all earth's beauties fading, the hoarse winds,
The heavy clouds, and the unsheltered fields—
Calls to their silent home the wandering tho'ts,
Hushes unruly passion; quenches pride;
And, in a still voice, whispers to the heart,
"Prepare—for thy departure is at hand."

Incorporated Musical Societies.—There are several incorporated musical societies, in the state of New-Hampshire which have continued to flourish for a number of years past. Three more were instituted during the late session of the Legislature, as appears from the following extract from a list of their acts.

An Act to incorporate the Martin Luther sacred music society.

An Act to incorporate the Northfield sacred music society.

An Act to incorporate the Wentworth Instrumental music band.

From a Canandaigua paper we learn that an effort is making towards the permanent re-establishment of the Haydn Society.

An effort is also making to re-establish the Albany Musical Association.

To the Editor of the Western Recorder.

Mr. Hastings:—I read with pleasure some time ago, a few brief remarks of yours, on the subject of articulation in church music; and set myself immediately at work to put them in practice. The result is that the singers under my charge now speak their words, while in the practice room, with sufficient distinctness: but our numbers are few, our voices are not powerful; and our house of worship is quite large, and ill adapted to the purposes of vocal music: and consequently we have not as yet been able to make ourselves fully understood by the audience. I have been doubting whether under our particular circumstances, any thing farther can be attempted with success: and have been induced to take this method of obtaining your opinion on the subject, not doubting but that it will be promptly and cheerfully given.

A CONSTANT READER.

Remarks.—The foregoing we believe, is not an uncommon case. It should be recollected, however, that the *strength* of articulation ought to vary according to the *distance of the audience*—So that a degree of distinctness which is no more than sufficient for the practice-room, will always prove too little for the church. As the voice is much strengthened by exercise; so articulation may be constantly improved by practice, till what at first appeared difficult will in time become easy and natural.

It rarely happens in this country, that our places of worship are too large for the preservation of distinct utterance, at least, where there has been a reasonable degree of discipline among the singers—Yet as such instances *do sometimes occur*, it is impossible for us to give a decided answer to the inquiry above stated.

We would recommend that the church in all cases of difficulty, be resorted to for practice, until the experiment be faithfully made by careful observation; and if, after a reasonable time, the difficulty is not fully removed, there will, at least, be the consolation of reflecting, that *some improvement* has been made; and though the articulution may not appear entirely as could be desired, yet the words being before the audience, the *partial* deficiency in distinctness may be little known or noticed.

COMMUNICATION.

To the Editor of the Western Recorder.

Mr. Editor:—The following rules were originally drawn up by a lady, for the observance of her niece; thinking that they might be useful to some of your young readers, I enclose them for insertion in your paper.

Yours, Y. Z.

My Dear E.—I wish you to adopt the following rules as your own. Read them over twice a week, and note all your deviations from them, in your journal.

1. When you awake to the light of a new day, direct your first thoughts to the Preserver of your life. Before rising from your pillow give thanks for mercies received—ask for patience, to bear through the day, with meekness and cheerfulness every crossing event, and perplexing occurrence, remembering that we are to be judged of by our *feelings*, as well as *words*.

2. After spending the necessary time in dressing, put your room in the neatest order, arrange every article in its proper place, prepare yourself to appear with a cheerful countenance at the breakfast table when called;—then read a portion from that blessed Book that is given to you, for a heavenly guide, and bow your knees in prayer to the Author of all your mercies. To do all this before breakfast will promote your health, inspire your mind with resolution and activity, and be one means of cultivating the virtuous principle of self-denial.

3. Recollect every day, that life is *very short* and that you have a great deal to do. Fill up every moment with usefulness; and never make a show of doing, while you effect little or nothing. This would be playing the hypocrite.

4. Avoid every thing that would tend to cultivate a peevish disposition—such as assuming the appearance of sadness for every trifling disappointment; or evincing an inordinate attachment to your own peculiar ways and habits; and an indifference to every little kindness and attention shewn you—Strive to be pleased with what is done for you, by the most *inferior* person about you. Not to do this, is a gross violation of one of the first principles of politeness.

5. Remember that you are to live to the glory of your Creator; and to contribute to the happiness of others, & not merely to seek your *own* happiness. Thus you will find enjoyment in attending to the above direction. *Selfish beings* cannot live where Christ is. He gave up the glories of a heavenly state, and encountered every suffering and privation to save *us* little insignificant worms, who were his enemies.

I have scribbled these five rules for you in the greatest haste; but if you improve from their observance, I shall hereafter, perhaps, conclude to add to their number.

MISCELLANEOUS.

PUSH-MA-TA-HA.

We formerly noticed the death of this interesting Indian Chief. The following account of him is extracted from the National Journal.

Push-ma-ta-ha was an extraordinary man. He was one of the three great Chiefs of his nation, and had attained that distinction by his powers of oratory and military prowess. Nature had impressed him with the stamp of greatness - and he was himself, even in death. "I am told," said he, (in his native tongue, for he spoke no English,) "that I am better. It is a mistake. I shall die—and about 12 o'clock to night. It has always been in my heart that I should die in the land of strangers." He then gave some directions respecting his family, and the disposition of his affairs, and concluded by saying—"When I am dead, let the big guns be fired over me." His request was respected. He had won this high distinction by his uniform attachment to the people and cause of the United States, and by the scars he has received and the blood he has shed in seconding our powers on our borders, when it was exerted to save our citizens from the hostile of his own race, and the combined hostity of the enemy with them, and especially in the late war. He even foiled Tecumseh—though not with the sword. He saw his opportunity and seized it; he knew his means and employed them. He triumphed over that master spirit, broke the spell in which he was attempting to bind his nation, and turned the sword of his people upon our enemies. *It was by the Powers of his oratory.* Every arm fell when Push-ma-ta-ha had spoke. Every hostile spirit was hushed—and the Choctaw nation, powerful as it was, were united to us. He put himself at the head of 500 warriors, and entered our service—was in 24 battles—served under the eye of General Jackson in his Pensacola campaign, and won the admiration of even this veteran.—Push-ma-ta-ha remembered his leader in death. "I want," said he, "to see General Jackson." But it was late at night, and the knowledge of this wish was not conveyed. To the writer of this hasty notice, General Jackson said when informed of it next day—"I deeply regret it. Had it been midnight, I would have risen and gone to see him."

Push-ma-ta-ha, though uneducated himself, saw the necessity of improving his people—and demonstrated his attachment to civilization, by giving $2,000 of his annuity, for 15 years, towards the support of the school system.

Push-ma-ta-ha sleeps with the great and the venerated of our land. He lies in the same enclosure with our Clintons and Gerrys. When the tidings of his death shall reach his people, they will be like the fall of the noblest tree in their forest, which had long furnished them with shelter and shade—every ear will listen to the echoes occasioned by its fall, and all hearts will mourn the mighty ruin. But let them remember, though he "died in the land of strangers." that he was respected and treated as a friend, and that "the big guns" were fired over him, not barely in compliance with his last request, but out of respect for his services, and to show that his attachment to our people, and his efforts in our cause, were not forgotten.

It was the boast of Push-ma-ta-ha, that "*his hand was white.*" "It has never been stained," said he, "by the blood of Americans; but it is *red* with that of their enemies." "I am an American," said he, the other day, to the writer of this. "My skin is red—but my heart is white." He was asked, about ten weeks ago, how he was? He threw his eyes upward, and with a most devotional and grateful look, spoke.—"He says," said his interpreter, "he feels that the Great Spirit loves him to-day. He is so well that he feels happy."

On his way to Washington he met an old acquaintance going to the land of his achievments in war. "You have come in a path, so far," said Push-ma-ta-ha, "which is straight, and the green grass and flowers border it. The trees are all leafy, and the birds sing amidst their branches. You are going where the paths are all crooked, and where the land is desolate, and white with the bones of my enemies."

Did time permit, even with the barren resources which are at hand, it would be easy to illustrate the extraordinary sayings of this man. He was of nature's construction in intellect and prowess. And when she turns off a favorite, as in Shakespeare, art only fetters, and its adventitious aids are spurned as beneath the attention of the mind which is rich and powerful in its own resources.

From the Trenton Emporium.

THE LAST HERRING.

It was Saturday night, and the widow of the Pine cottage, sat by her blazing faggots with her five tattered children by her side, endeavouring by listening to the artlessness of their juvenile prattle, to dissipate the heavy gloom that pressed upon her mind.—For a long year, her feeble hands had supported her helpless family, for she had no provider—she had no friend in all the wide unfriendly world around; and that mysterious providence, the wisdom of whose ways are above human comprehension had visited her with wasting sickness, and her little means had become exhausted. It was now too, mid-winter, and the snow laid heavy and deep through the surrounding forests, while storms still seemed gathering in the heavens and the driving wind roared through the bending pines, and rocked her puny mansion.

The last herring smoked upon the coals before her; it was the only article of food she possessed; and no wonder if her desolate state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children; and no wonder, forlorn as she was, if she suffered the heart-swellings of despair to rise, even though she knew that He whose promise is to the widow, and to the orphan, cannot forget his word. Providence had many years before, taken from her, her eldest son, who went from his forest home to try his fortune on the seas, since which she had heard no note or tidings of him—and in latter times had, by the hand of death, deprived her of the companion and staff of her worldly pilgrimage, in the person of her husband. Yet to this hour she had been upborne; she had not only been able to provide for her flock, but had never lost one opportunity of ministering to the wants of the miserable and destitute.

The indolent may well bear with poverty while the ability to gain a sustenance remains. The individual who has but his own wants to supply, may suffer with fortitude the winter of want; his affections are not wounded, his heart not wrung. The most desolate in populous cities, may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery.—But the industrious mother of helpless and depending children—far from the reach of human charity, has none of these to console her. And such an one was the widow of the Pine cottage:—but as she bent over the fire and took up the last scanty remnant of food to spread before her children, her spirits seemed to brighten up, as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind—

"Judge not the Lord by feeble sense,
But trust him for his grace,
Behind a frowning Providence,
He hides a smiling face."

The smoking herring was scarcely laid upon the table, when a gentle rap at the door, and the loud barking of the dog, attracted the attention of the family. The children flew to open it, and a weary traveller with tattered garments, and apparently indifferent health, entered and begged lodging and a mouthful of food—"for" said he, "it is now twenty-four hours since I tasted bread." The widow's heart bled anew, as under a fresh complication of distresses; for her sympathies lingered not round her fire-side. She hesitated not even now, to proffer a share of all she had to the stranger. "We shall not be forsaken," said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards heaven in astonishment, "and is this all your store?" said he—"and a share of this do you offer to one you know not? then never saw I charity before! But, madam," said he, continuing, "do you not wrong your children by giving part of their last mouthful to a stranger?" "Ah!" said the poor woman, and the tear-drops gushed into her eyes, as she said it, "I have a boy, a darling son somewhere on the face of the wide world, unless heaven has taken him away, and I only act towards you, as I would that others should act towards him. God, who sent manna from heaven, can provide for us as he did for Israel—and how should I this night offend HIM, if my son should be a wanderer, destitute as you, and he should have provided for him a home even poor as this, were I to turn you unrelieved away."

The widow ended, and the stranger, springing from his seat, clasped her in his arms—"God has indeed provided just such a home for your wandering son—and has given him wealth to reward the goodness of his benefactress—My mother! Oh, my mother!"

It was her long lost son; returned to her bosom from the Indies, abounding in riches. He had chosen that disguise, that he might more completely surprise his family; and never was surprise more perfect, or followed by a sweeter cup of joy. The humble residence in the forest, was exchanged for one comfortable and even beautiful in the valley—and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employment of virtue. And at this day, the passer by is often pointed to the luxuriant willow that spreads its branches broad and green above her grave, while he listens to the recital of this simple and homely, but not altogether worthless tale.

From the London Tract Magazine.

A DIRECT APPLICATION.

The following anecdote may, perhaps, serve to fill a page in your little miscellany, I cannot myself vouch for its authenticity, but the friend who related the narrative to me, said, that in his neighbourhood, the circumstance was currently reported to have happened some years ago.

A Scottish nobleman of the Roman Catholic persuasion, lived a very retired life and left his affairs very much in the hands of others. One of his tenantry, whom we will call Donald, rented a farm, upon which his forefathers had lived for above 200 years. The lease by which he held it was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to put the farm into the hands of a friend of his own. Poor Donald tried every argument in his power with the steward, but in vain; at length he bent his steps to the castle, determined to make his case known to his lordship. Here again he was repulsed; the porter had received orders from the steward, and refused him admittance.

Donald turned away almost in despair, and resolved upon a bold measure as his only chance of success. He climbed the garden wall in an unfrequented part and entered the house by a private door. It so happened that no person was in this portion of the building, and Donald wandered on, fearing to meet a repulse, but determined to persevere. At length he approached the private apartments of the nobleman; he heard a voice, and drawing near, found it was his lordship's, and that he was engaged in prayer: retiring to a short distance, he waited till the prayer was concluded, and could not but hear his lordship pleading earnestly with the Virgin Mary and St. Francis for their intercession in his behalf. At length his lordship ceased. Donald, who had stood trembling with the novelty of his situation, fear of interruption and anxiety for the result, now gently knocked at the door. "Come in," was his lordship's reply; and Donald entered. Who are you, man? What do you want?" was the inquiry. Donald stated his case, the steward's harsh conduct, and the certain ruin of himself and his children, after his ancestors had so long occupied that portion of the family estate. The Peer listened, was touched with the tale, and knowing something of Donald, assured him of his protection and that his lease should be renewed. Many artless but earnest thanks followed, as he was departing, when a thought of anxiety for his noble master occurring to his mind, Donald returned and spoke thus:—"My lord I was a bold man, and you forgave me, and saved me & my poor family from ruin, and many blessings attend you! I would again be a bold man if I might, and say something further to your lordship." "Well, man, speak out." "Why, my lord, I was well nigh a ruined man, so I was bold and came to your lordship's door, and as I stood there, I could not but hear your lordship praying to the Virgin Mary and St. Francis, and you seemed unhappy. Now my lord, forgive me, but I cannot help thinking the Virgin Mary and St. Francis will do you no good, any more than your lordships porter and steward did for me. I had been a ruined man if I had trusted to them, but I came direct to your lordship and you heard me. Now if your lordship would but leave the Virgin Mary and St. Francis, who will do no more for your lordship than your lordship's steward and porter would do for me, and just go direct to the Lord Jesus himself, and pray to him for what you need, He will hear you, for he has said, 'Him that cometh unto me I will in no wise cast out.' Will your lordship forgive me and just try for your self?

It is said that his lordship was struck with this simple argument, and found what a poor penitent sinner looking to Jesus always finds—pardon, peace, and salvation.

STATE OF THE GREEK CHURCH.

The ceremonies of the Greek church are tawdry and irrational. The priests, though they possess considerable influence, do not appear to have the same preponderating sway over their flocks, that is exercised in some Catholic countries. This may be attributed to their poverty, and to the counteraction of the Mahomedan religion. Where toleration and a variety of religions prevail, there the power of the priests must be subdued, except, within the pale of the established state creed. The Greek priests were greatly instrumental in bringing about the glorious revolution.—They traversed the country, and enlisted their votaries in the honourable plot; they fought in the ranks of the noble insurgents, and many of them are permanently engaged as soldiers, and some as captains. During the period of their military service, they are suspended from the exercise of their ecclesiastical functions. This rule does not extend to peaceful employments. The Vice President of the Legislative Body and the Minister of the Interior, are of the celestial order. The priests are industrious. Most of them are engaged in agriculture and other useful labours. The dress of the pastors, when not on duty in the country, is like that of the peasantry—and they are only distinguished from them by their beards. I every where found both the people and the clergy, most anxious to receive the Scriptures in their native tongue. This I consider a matter of importance, because the first step towards the knowledge of any subject, must be a right exposition and understanding of the same. By this means the people will gradually become enlightened—the priests will lose the power of plotting, enslaving and plundering; superstition will give way, and the dictates of religion will coincide with those of tility.

SIR WALTER SCOTT.

Speaking of the Waverly novels, Lord Byron said,—

"I never travel without Scott's novels, they are a library in themselves—a perfect literary treasure. I could read them once a year with new pleasure.

Scott as much as owned himself the author of "Waverly" to me in Murray's shop I was talking to him about that novel, and lamented that its author had not carried back the story nearer to the Revolution.—Scott, entirely off his guard, said, 'Ay I might have done so, but'——There he stopped. It was in vain to correct himself;—he looked confused and relieved his embarrassment by a precipitate retreat.

On another occasion, I was to dine at Murray's; and being in his parlour in the morning, he told me that I should meet the author of "Waverly" at dinner. He had received several excuses, and the party was a small one; and, knowing all the people present I was satisfied that the writer of that novel must have been and could have been, no other than Walter Scott.

He spoiled the fame of his poetry by his superior prose. He has such an extent and versatility of powers in writing, that, should his novels ever tire the public, which is not likely, he will apply himself to some thing else, and succeed as well.

[*Conversations of Byron.*

MEXICO ACADEMY.

NOTICE is hereby given, that the next quarter will commence on the 10th of November inst., under the instruction of Mr. Mason W. Southworth as principal, and Miss Maria Benham assistant. The Trustees would inform the public, that a separate apartment is prepared in the Academy for Young Ladies: and, that a boarding house, for their accomodation near the Academy, is fitted up with convenient rooms for lodging and private study: Board may be obtained for one dollar per week. It is believed that the reasonable expectations of those parents who place their children in this Institution, will not be disappointed.

Terms as follows:

For Latin, Greek, Mathematics, &c.;	$4 00,	per. qr.
English Studies;	3 50	do
Painting, Map Drawing and Embroidery;	4 00	do

Chester Hayden, William Watkins,
Oliver Leavett, Elias Brewster,
James Abell, Wm. S. Fitch,
William Williams, David R. Dixon.
Seth Severance, *Trustees.*

Mexico, Nov. 4th, 1824. 23—tf.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* Truman Parmele, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 23, 1824.

NOT RETURNED.

The person who borrowed of the subscriber at some former period, the 2d Number of the American Edition of the Edinburgh Encyclopædia, will confer a favour by returning it as speedily as possible.

THOMAS HASTINGS.

Utica, Jan. 3, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail. Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40 Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The Western Recorder will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*